

the Native Voice

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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CORBETT'S SLANDERS REFUTED

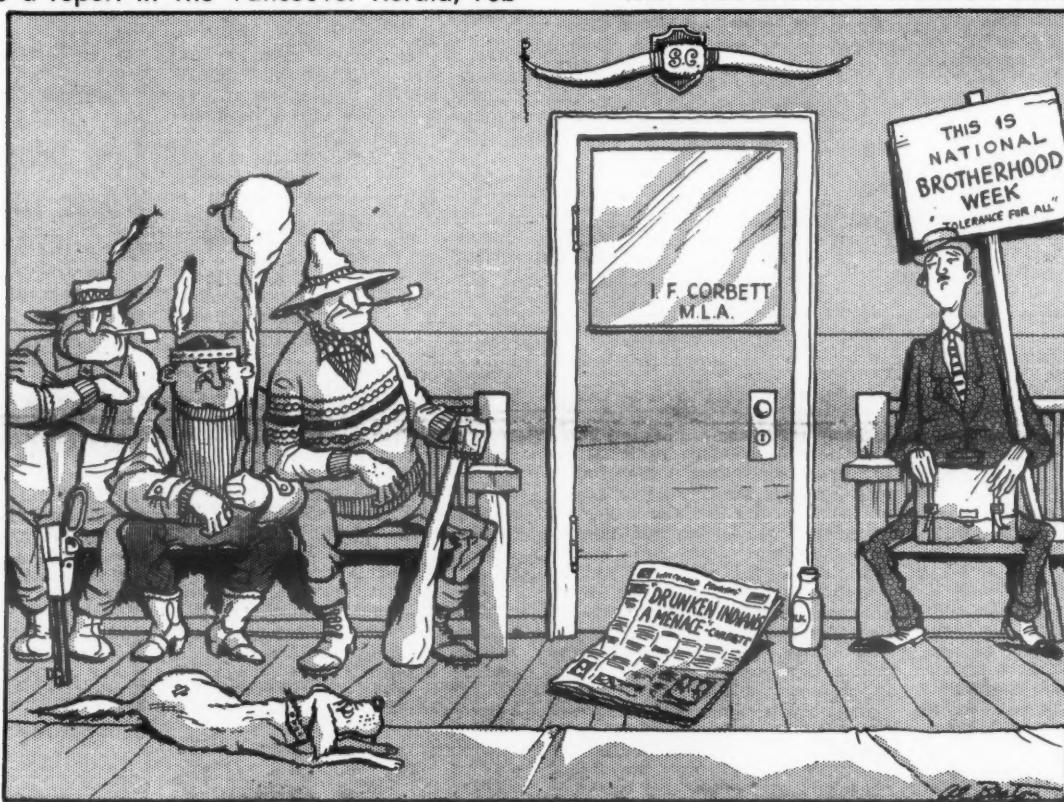
Natives Continue to Demand Formal Apology from BC MLA

Slanderous statements and charges against the conduct of British Columbia Natives by a member of the B.C. legislature have been carefully checked by a committee of Native Brotherhood leaders and found to be completely without foundation.

According to a report in The Vancouver Herald, Feb-

ruary 18, Member for Yale I. F. Corbett told the B.C. Legislature that "drunken Indians are being killed by trains. Engineers of the railway tell me they are nervous about running their trains through this area because of the number of Indians lying dead drunk on the tracks."

(See "MASS SUICIDE CHARGES UNFOUNDED"—Page 3)



—Courtesy Vancouver Province

Peters Requests Retraction

Chief Oscar Peters of the Hope Indian band has telegraphed Premier Bennett from his sick bed in St. Paul's Hospital, demanding a public apology for a Socred MLA's remarks on "drunken Indians in the Yale district."

In mid-February, Irvine Corbett, Yale member, charged Indians are lying drunk on railroad tracks and being killed.

The Native Brotherhood of B.C. demanded an apology.

Chief Peters, a vice-president for the Fraser of the Brotherhood, said in his telegram:

"Natives of Yale district and of B.C. are awaiting the public apology of Mr. Corbett on the floor of the House for his untrue, insulting statement made before the House which caused newspaper headlines all over Canada and the U.S., causing great shame to 31,000 B.C. Indians."

'Bartender' Invites MLA

The following letter, signed "Bartender," appeared in the "Hope Standard":

Shame! Mr. I. F. Corbett for making such a statement in regards to Indians, hotels and people of Yale Constituency. This is a blemish for the whole community and its Police Force, as if they would permit such actions and scenes to take place.

I am afraid, Mr. Corbett, you spoke about something you know very little of. You must think when Indians enter the bar, we just pour it to them until they pass out, and grab their money.

You are far from being correct. I would suggest you come and see for yourself, how the bar is operated, before you make any more foolish remarks.

A drunk Indian on the street, on the highway or on the railroad, does not mean he got his liquor in the bar.

According to you, it's very common to see a drunk Indian lying on the highway, but I have yet to see one. I serve beer to Indians every day and I found them obedient and orderly so far. (Signed) BARTENDER.

FRANK CALDER CASTIGATES CORBETT

Canada's only Indian MLA and a Social Credit member clashed in the Legislature on the question of extending drinking privileges to Native Indians.

Frank Calder, CCF member for Atlin, angrily denounced charges made by Irvine Corbett (SC-Yale) that Indians cannot handle liquor.

Mr. Corbett said reservation Indians in his riding get so drunk they lie down on the railway tracks, and have been killed when hit by trains.

"I don't think you are very proud of your skidroads either," answered Calder, whose usually unassuming attitude was replaced by complete anger.

A-G SHOULD TAKE NOTE

"Clean up your own backyard!" said Calder.

He charged the attorney-general's department should take note of any excessive drinking "because when a beer slinger sees a patron who is intoxicated, he is not supposed to serve that person another glass of beer."

"Year after year I have to fight for freedom of liquor for my people," said Calder. "I am not very proud of these abuses—they make our presentation hard to make."

He said the Indians are "the victims of liquor restrictions." "I don't think you are very proud of the skidroads, with dope addicts and God knows what else happening there."

"The newspapers," added Calder, "have a great habit of stating 'John Smith, Indian'."

"If that John Smith was a Scotchman they wouldn't put down that

he was Scotch, or if he was Norwegian they wouldn't put him down as Norwegian."

"The public looks at that John Smith, Indian, and they thing—those savages," said Calder.

WICKS HIT

He turned his wrath on Labor

Minister Lyle Wicks, for his "condescending attitude" toward the Indians.

"I would ask the minister to remember we belong!" he said. "We want no special privileges, but the same privileges you enjoy. We belong!"

Corbett said he is opposed to giving liquor to Indians. "I don't want blood on my hands," he said, "the just don't seem able to handle it."

He said he had taken a tour with an Interior magistrate and had seen Indians "lying in the gutter outside beer parlors."

Calder has fought for years for equal drinking privileges for his people. At present, native Indians can only drink in licensed premises. They cannot purchase liquor in government liquor stores, or drink in their own homes.

MLA Corbett's Statement Certainly Not An Apology

The following statement has been made in the B.C. Legislature by the member for Yale, I. F. Corbett, in reference to a previous speech in which he libelled the Indian people of Canada.

Corbett in this later statement makes no apology for maligning the Natives of B.C. and it is clear that his fantastic and unfounded charges still actually remain on the record.

Here is Corbett's latest statement:

"I wish to ask leave of the House to make a statement to correct an injustice done to the Native Indians of this province by a sensational interpretation placed upon a portion of my speech made on the 17th February, 1955.

"Various newspaper reports drawn to my attention suggest that I stated to this House that Native Indians in this province were committing suicide in large numbers on the railway tracks as a result of the improper use of alcohol.

"Fortunately, I was speaking from a prepared text to which I now refer. What I actually said was:

"Mr. Speaker, I would like to say a few words at this time regarding the Indian population. I have heard the Honorable Member for Atlin and also the Honorable Member for Cranbrook speak in favor of the Indians being allowed in the Government liquor stores. I would not like to say that this should or should not be done. I do not feel qualified to offer any advice in that respect. However, I would just like to tell this House about some of the things that are happening to the Indians, particularly in my riding. I think it is time that a careful study of the situation was made as to the advisability of the Indians receiving liquor from the liquor store and also from beer parlors.

"I would like to say that near Hope there are two or three Indian Reservations between 3 and 7 miles from Hope. In some cases, the only transportation is by railroad. At the present time, the Indians come in from their Reservations on the trains on Saturdays, in many instances bringing their families with them. I have seen many little children huddled in storeways and so on, on the streets, waiting for their parents to come from the beer parlors. This is not too bad in the summertime, but as you know, at this time of the year it is not good, especially when some of these children are not properly dressed.

"One of the alarming and disturbing things that happens very frequently to the Indians in our area is that, after spending their evening in the beer parlor, some will attempt to walk home by way of the railway track which is their only access to the Reservation and they very often become tired and drowsy and lie down on the track. Some of these Indians are killed by trains this way and I have

talked to train men and engineers who are nervous about taking their trains through certain areas on weekends for fear of killing some poor Indian.

"As some of the Members have suggested, it may be better for the Indians to enter the liquor store and take liquor back to their Reservations than under the present method but I would not like to advocate one way or the other, but I do feel that it is time that something was done regarding this problem.

"I know of a case near Merritt where the parents came to town on a weekend and did not return for approximately a week to the Reservation or ranch and, on their return, they found their two children had starved to death."

"(I also quoted from a letter from a man who has lived with the Indians practically all his life and who is now a Magistrate, also from an article from a newspaper.)

"My thought in speaking thus was to bring to the attention of this House that there is great need for a change in liquor legislation affecting Indians in this province—a change which, incidentally, requires changes in the Federal 'Indian Act.'

"I trust, therefore, that the Press will take this opportunity of presenting the factual version of what I said on that earlier occasion, in fairness to myself and to the Native Indians of this province."

I. F. CORBETT

Optical Service At Lillooet, Bralorne

Eye examination and complete optical service will be available at Lillooet: at the High School, Saturday, April 9. Bralorne: at the Community Hall, Sunday, April 10. Monday, April 11; Tuesday, April 12.

Robert A. Wenner, Optometrist, 789 Granville Street, Vancouver 2, B.C.

This is a regular service.

Lin Brown Coming Back to B.C. Coast

Kelowna, B.C.

Mrs. Maisie Hurley, Native Voice Publisher, Vancouver, B.C.

Dear Friend,—

Lin Brown is coming home from the far east late this spring after an absence of four years. After satisfying her wanderlust she finally settled down in India, where her heart was captured by a man with a cute "walrus-style moustache."

Lin's note reads as follows: "Beat the drums and patch up the war canoes! I'm coming home soon. We expect to be in Vancouver during the latter part of June '55. Will you be in town? And what about all my other friends? I've lost my address book so please tell Maisie I'm coming. All the best. Lin."

For a gag we should hire Chief Mathias of North Vancouver with his drum to be on hand when Lin comes back to B.C.

WILLIAM FREEMAN

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Continued from Page 1

'MASS SUICIDE' CHARGES UNFOUNDED

Hope Meeting Speakers Blast Corbett Fantasy

Several Native Chiefs joined officials of the Native Brotherhood and The Native Voice and others at a mass meeting in Hope in roundly condemning the statements of MLA I. Corbett concerning "mass suicides" and other fairy tales regarding conduct of Natives in the constituency.

Local chiefs present were Chief Charles Walkem, Spences Bridge; Chief Jules McHalsie, Boston Bar; Chief Peter Emery, Yale; Chief Johnny Fraser, Laidlaw; Chief Vincent Harris, Seabird Island; Chief Albert Douglas, Cheam; Chief Peter J. Alix, Union Bar Band; Chief Oscar Peters, Hope Band.

The following are some of the speeches summarized:

ROBERT CLIFTON (Native Brotherhood President): Spoke on the importance of unity. "We need your support and you need ours. We will fight for fullest liquor rights; not for the right to get drunk but for the right to make our own decisions as to whether or not we want to drink. I want to get to know all the Natives and help them solve all their problems. We can only win by unity." He gave a short resume of the history of the Native Brotherhood, biggest of its kind in Canada. Alfred Adams, first President, led his people. First big step was education. At a certain age children were put out of school. Goal of Adams for Indian children was to have same schooling. Adams died before his dream was realized. What he wanted the Brotherhood has got in the last few years. Brotherhood fought hard. We can still fight through your privilege to vote. It's up to us to see that the younger generation gets educated. We now have nurses, school teachers, etc. We are still living on reserves; it was a big step getting the right to go into beer parlors. We must not abuse that right. We are now striving to get liquor rights, the only channel we have to get equal rights. Some abuse liquor privileges, that makes it bad for everyone. We are now shoulder to shoulder with the White man except in liquor rights. Mentioned meeting members of the Legislature recently while he was a guest of Calder in Victoria. We want our freedom and yet still be an Indian.

CHIEF CHARLES WALKEM: Spoke about water rights on his farm: paying for range fees; deprived of water rights.

CHIEF JULES MCHALISIE: Don't think the situation would be there if liquor privileges were allowed to all natives. There are too many bootleggers around.

CHIEF ALBERT DOUGLAS: Since beer parlors have been open to us there have been no accidents to my knowledge. Don't think it's the fault of the parlors. As for the charge that there were children starving to death, no one had ever heard of such a thing, as all Indians from all villages are notified whenever there is a death. And whenever anyone was having a hard time, the others shared with them.

BOB PETERS (Brother to Chief Peters): Where was Corbett during the prohibition? White men were doing the same things during those days, and a lot of them drank lemon extract. We have a right to have the same privileges as any other Canadian and there would be no trouble. It is because there is selfishness, and greediness that's holding it back.

CHIEF PETER PETERS: I would like to see Indians get liquor privileges. Not that we're going to drown ourselves in it, but it would stop the illegal sale of liquor.

CHIEF COUNCILLOR VINCENT HARRIS: Thanks to our Brothers and Sisters of the Native Brotherhood for coming up to our country to investigate this terrible thing that has happened to us. Very proud of Frank Calder for the work he is doing towards bringing more privileges to our people. The beer parlors are the only places they could go to have a drink. Now, Indians would like a little change. Give them a chance to buy bottled spirits.

CHIEF PETER EMERY: Thanked the Brotherhood of B.C. for coming to see them. There has been no accident in Yale since beer parlor privileges.

CHIEF ALBERT DOUGLAS: Moved that all the Bands represented were behind the Brotherhood in representing them in the Legislature. Seconded by Bob Peters.

GILBERT EWEN: Fewer accidents if we are allowed to take liquor home.

MR. LORENZETTO: Not allowed to vote last election, because he does not live on reserve. He lives on government land.

CHIEF JOHNNY FRAZER: Asked Brotherhood to look into one of their problems, White people were dumping garbage on their land.

GUY WILLIAMS: It took courage to join Brotherhood in the early days, when it was first started; it took me seven years to make up my mind to belong. One man can do a lot of damage; we must guard against that. We must protect our reputation. When the other Canadians were going to get family allowances, the late MacKenzie King did not think the Indians were going to be included. Also, it took the Brotherhood a long time to get the old age pensions. Years ago when I went to school there was an age limit; you were only allowed to go so long; now, our children are getting the same kind of education all other Canadian children are getting. There are going to be Dominion Government surveys of Indian lands and timber. Guard your lands and your timbers!

What we have to have is full citizenship, at the same time protecting our aboriginal rights. We want to become full fledged citizens. We want united Indian people and a united Indian vote. Perhaps you are asleep on the tracks, and the political engines are running over you.

The newspaper account headed "Drunk Indians Commit 'Mass Suicide'—MLA" went on to report that "Mr. Corbett told the House about how little Indian children stand around the entrances to beer saloons, all evening, no matter how cold it is, waiting for their parents who are inside getting 'likkered' up."

One couple, the MLA alleged, went out drinking and left their children at home where the youngsters, he said, starved to death.

It was these and similar charges that the Native Brotherhood committee, headed by president Bob Clifton, went to investigate in the area in which they were reported to have occurred.

On the delegation with Mr. Clifton were Guy Williams, legislative committee member of the Brotherhood, Mrs. Ellen Neel, noted Native artist of Vancouver, and Mrs. Maisie Hurley, publisher of "The Native Voice," all determined to get a picture of the situation before replying to the remarks of the local member.

Contact was made with Chief Oscar Peters, of the Hope Band, vice-president of the Native Brotherhood of B.C. for the Fraser Valley.

The committee reports it found the Commercial Hotel and beer parlor at Hope to be one of the best-managed in British Columbia.

Mr. Davidson, the proprietor, stated that the Natives were orderly and the hotel never had any serious trouble with them. Of course, like the white man, there were good and bad among them.

On further enquiry, the Indian Department could find no evidence of startling "mass suicides" by Natives from drink and have not been able to trace any family who left their children to starve to death while the parents were away drinking.

We resent Natives being made political footballs by ambitious politicians who want to discredit the Members of the Opposition who are justly fighting, not for liquor as such, but for the principle of Natives having the right to make their own decisions on this and other matters.

A large meeting of Natives in the Yale Constituency was called by Chief Oscar Peters in the Catholic Hall at Hope, kindly loaned for the occasion by Rev. Rather O'Brien.

Nine Chiefs were present from Spence's Bridge, Lytton, Yale, as far down as Agassiz and Rosedale; in fact, the whole Yale district.

Natives came from distant reserves, though the notice was short.

President Robert Clifton, a fearless fighter and successful businessman, capable of packing a stiff punch when he feels the honor and safety of his people are at stake,

spoke on the strength of unity, declaring that "an injury to one is an injury to all the Natives of British Columbia."

Unanimous decision was that the Indians through the Native Brotherhood demand an apology by the offending MLA on the floor of the House, not only because Mr. Corbett had insulted the Natives of the Yale area, as pointed out by Mr. Clifton and Guy Williams, but also because it was a dastardly insult to all British Columbia Natives.

Of course, this outburst may have the effect of further uniting the Natives of the province and thus prove to be a form of perverted blessing.

It is clear that Corbett made his attack on the Natives in the belief they could not fight back. He apparently worked on the theory he could get away with Hitler-like tactics without having to prove his fanciful statements.

The Natives have always in the past presented their arguments with dignity and they have done so in this case though it is becoming obvious they are in many cases dealing with political gutter-sniping tactics.

Possibly we should forget Queensberry Rules, place horse-shoes in our boxing gloves and use the skidroad methods that are used against us.

Let's have no more of: Bravo the Duke of York, He had 10,000 men, He marched them up the hill And he marched them down again.

The Natives continue their demand for an apology on the floor of the House. How can Corbett, by putting the blame on the press, wash out the basic portion of his charge, which remains unaltered?

There is only one way out—an apology that appears in the press over Corbett's signature and under the same big black headlines that featured his charge of "Mass suicides."

There is no question but that the Natives of British Columbia will answer this latest attack on their character and morals with a solid united vote, a united Indian vote that will be directed to the policy of improving the lot of the Native Canadian.

Our vote can be a tomahawk which can be used to chop down those politicians who try to undermine us and to provide backing for those who play the game with us and do not seek at every opportunity and by every means to rob us of our aboriginal rights.

Mr. Corbett's attack is the smoke signal which has called us together to form a solid fighting band which more vigorously than ever before will fight to protect our people and their rights.

MAISIE HURLEY: Chief Oscar Peters introduced "Native Voice" publisher, Mrs. Hurley, by saying, "We have a friend in our midst who has paid fares out of her pocket and helped our people for many years in many ways. There are no words to express on our behalf what she has done for us." Mrs. Hurley spoke briefly, stressing the wonderful work done by the Native Brotherhood.

ELLEN NEEL (noted B.C. artist): Said she was proud she was an Indian and she was in the fight to help win and protect the aboriginal rights of her people.

CHIEF OSCAR PETERS: Told of early struggles of Brotherhood for education and determined united fight waged by its members. He welcomed visitors and thanked them for coming to the support of the Natives of the Yale District to fight the great injustice and slander of I. Corbett, Social Credit member for Yale.

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THE INSULT REMAINS

I. F. Corbett, Social Credit MLA for Yale, doesn't fool us with his smooth excuse to worm out without an apology.

Chief Robert Clifton of the Native Brotherhood and The Native Voice do not consider the statement made in the House by Social Credit MLA I. F. Corbett an apology to the 31,000 Natives of British Columbia.

We only see in the feeble attempt by the Yale MLA to wiggle out of dastardly statements that caused us shame and were published all over Canada and the United States.

Unfortunately for Mr. Corbett, he found out too late that the Natives were not down-trodden, helpless people whom he could use as a political football to throw at Mr. Frank Calder, our beloved Native MLA who is fighting not for just liquor but for our **RIGHT TO MAKE OUR OWN DECISIONS** as to whether or not we want liquor.

Brothers and Sisters, we are now on the "WARPATH" — Come and join us! Protect your lands and protect your rights by **UNITING** as one strong body and we will show any cowardly attackers they are up against an unbeatable body of determined people who will fight with the strength of righteousness.

Corbett on Shaky Ground

MEMBERS of the Legislature have been hearing a lot about what has been happening to Indians since they were given the right to drink in British Columbia beer parlors.

The Social Credit member for Yale, I. F. Corbett, told the house about Indians spending their evenings in beer parlors while their children waited outside in the cold, about one Indian couple who left their two children to starve to death on their ranch, and many other similar things.

Mr. Corbett has come under fire from the Indians' organizations throughout the province. They say that what he told the Legislature revealed an attitude on his part in favor of discrimination against Indians. They demanded an apology. In an effort to get himself off a "hot spot," Mr. Corbett read a statement to the house in which he placed the blame on "a sensational interpretation" placed by the press upon part of his speech in which he quoted with approval from a magistrate and from an article to the effect that the experiment of letting Indians drink beer virtually amounted to the encouragement of suicide of the Indian race.

In seeking to blame the press for getting him into trouble for what he cannot deny he said, Mr. Corbett is resorting to the tactics which from way back have characterized certain schools of politicians. When what they say proves to be "sensational" when it appears in print before the public and results in a reaction adverse to themselves, they seek to alibi by putting the responsibility on the press.

In this case, Mr. Corbett's efforts are proving to be in vain. The Indians see through his move to shift responsibility by means of his feeble smoke-screen statement to the house in response to their demand for an apology. They have one of their own number sitting in the house in the person of Frank Calder, member for Atlin, and he was aware of the incidence of Mr. Corbett's remarks.—*Vancouver Herald*.

Lake As Memorial To Noted B.C. Chief?

(The following appeared as a letter in the February 21st edition of The Vancouver Daily Province from Andy Paull):

SINCE your correspondents have submitted a name for the artificial body of water in the Capilano River Canyon, having in view the meritorious achievements of engineers, etc., I submit that the late Chief George Capilano who met and escorted Captain George Vancouver into Burrard Inlet on the morning of June 13, 1792, because of his actions and his leadership made a great contribution, not only to Vancouver but to the British Commonwealth.

It was Chief Capilano who gave Stanley Park to the British Admiralty, when he was supplied with 60 muskets to repel the invasion of any foreign power aspiring to take control of what is now B.C.

Chief Capilano was put aboard a British ship that went up the B.C. coast and he told the coast Indians that the tribal wars must be stopped, because the King George men were going to rule the country; there has been no tribal wars since. When the native Indians make peace, they mean peace for all time to come, and not like your present day peace treaties.

Chief Capilano did all this and much more for the British without payment for his work. The engineers mentioned were adequately compensated for their work.

The above was told to the writer by the chief's daughter Josephine, the wife of Chief Tom, and many of the Indians now gone to their eternal rest, who knew the history of the Indians better than your Cheechako historians. The name Capilano has been prominent here ever since the arrival of the white people.

When the late Chief Joe Capilano headed a delegation of B.C. Indians to the foot of the British throne in the year 1906 he was given the name of Capilano by the descendants of the original Chief Capilano, in a great public Indian ceremony on the Cambie Street grounds (now occupied by the bus terminal) just before he entrained for London, England, where he placed the complaints of the B.C. Indians against the broken promise of the white people to pay for this country. He was granted an audience by the late King Edward VII. That was the beginning of the enquiries into the land question.

Many pioneers will remember Chief Joe's widow Mary Capilano. In the State of Washington they have the "Chief Joseph Dam," why not the "Chief Capilano Dam" in memory of the great Indian Chief who helped to establish British rule here for you to enjoy this beautiful country. I suggest that the least that the citizens can do is to properly commemorate his name.

President to Tour Coast

President Robert P. Clifton will be visiting the following villages to make a report of the activities of the organization and with a definite plan to greatly increase the membership.

We would appreciate if your Branch would co-operate by making every effort to aid in the expenses and assist in the cost of the trip. We feel that financial assistance will not only add to the comfort of the trip but help cover more territory.

The following itinerary will depend largely on whether conditions and many unseen delays will tend to alter many of the plans. The president will be travelling by a packer. Here are the plans to date of contemplated meetings:

	Date
Arrive at—	
Alert Bay	April 4
Namu, and met by G. N. Wilson	April 5
Bella Coola	April 6
Klemtu	April 8
Hartley Bay	April 9
Kitimat	April 12
Kitkatla	April 15
Massett	April 21
Skidegate	April 22
Prince Rupert	April 23
Port Simpson	April 25
Naas River, three villages	by further appointment
Skeena River	May 1; villages by arrangements

Large attendances will be greatly appreciated by the president and officials of the Native Brotherhood of B.C.

ED NAHANEE, Business Agent

The Longhouse, Chicago

Constitution and By-Laws

Following is the complete constitution and by-laws of THE LONGHOUSE of Chicago, which contains a provision that all members subscribe to "THE NATIVE VOICE."

PREAMBLE

We, the members of this NON-PROFIT organization, under guidance of the Great Spirit of God, hope to cultivate a better understanding between the Caucasian and Red Race to the mutual benefit of both.

ARTICLE I

Sec. 1. The name of this organization shall be "THE LONGHOUSE."

Sec. 2. THE LONGHOUSE shall not unite with any organization that will alter the name or the objectives of THE LONGHOUSE.

ARTICLE II

Sec. 1. The objects of THE LONGHOUSE are, "To keep intact the tangible and intangible assets of Indian Heritage and Culture so long as THE LONGHOUSE shall remain.

ARTICLE III

Sec. 1, Article 1; Sections 1 and 2 and Article II, Section 1, shall not be altered in any way by any amendment or amendments to the constitution for these are the landmarks of THE LONGHOUSE.

ARTICLE IV

Membership

Sec. 1. The membership consists of three classes, Active, Life and Honorary.

Sec. 2. Any person of Red or Caucasian race of good character, above 17 years of age, may become a member on presenting a written application.

Sec. 3. All members—not Honorary—shall be considered active members and shall cast written vote, regardless of geographical place of residence.

Sec. 4. Honorary members do not hold office, vote or pay dues. This membership is conferred on outstanding individuals who have performed a great service to THE LONGHOUSE.

Sec. 5. Life membership can also be conferred on any worthy, accepted individuals or to one who has paid the \$50 fee for life of membership, are required to pay subscription to The Native Voice.

Sec. 6. Yearly membership dues are \$3, which includes one year subscription to The Native Voice.

Sec. 7. All applications for membership shall be submitted to membership chairman. This, in turn will be presented to the Executive Board. If individual is accepted they will receive a Membership Card signed by the president of THE LONGHOUSE and the chairman of Membership.

Sec. 8. No member shall vote whose dues are in arrears.

ARTICLE V

Sec. 1. THE LONGHOUSE may affiliate with any recognized club or organization by the approval of the Directive Council. The affiliation shall not change or absorb THE LONGHOUSE or its objectives.

ARTICLE VI

Officers

Sec. 1. The elected officers of this organization shall be president, 1st and 2nd vice-president, treasurer, secretary and six councilmen or councilwomen.

Sec. 2. The president, 1st and

2nd vice-president and six councilmen must be of Indian blood.

Sec. 2. All officers elected and those appointed (except six councilmen) will be for a period of one year; the councilmen for two-year period.

Sec. 4. The six councilmen shall formulate all policies, settle all disputes of THE LONGHOUSE. The president, 1st and 2nd vice-presidents may also be a council.

Sec. 5. The Executive Board shall consist of president, 1st and 2nd vice-president, treasurer, secretary and other appointive officers or chairmen of various committees.

Sec. 6. The chairmen of all committees shall carry out their project to the best of their ability without interference. Their publications and speech for THE LONGHOUSE, they will first check with Executive Board for authorization.

ARTICLE VII

Money—Dues

Sec. 1. All dues, and donations should be made out to THE LONGHOUSE. All disbursements must be approved by the Executive Board and checks signed by the president and treasurer.

ARTICLE VIII

Sec. 1. The annual election should take place in March, for the year ending April 1st. The regular meetings should take place once per month, or as the Executive Board may direct. Special meetings may be called at discretion of president.

Roberts Rules of Order and Parliamentary Proceedings to govern each meeting.

Mr. Anfield Notes

A modern, democratic way of life has replaced the colorful, but sometimes violent culture of the B.C. Indian.

Today the chief of an Indian tribe is elected in the same democratic manner as the mayor of a large city, according to Frank Anfield, superintendent of the Vancouver agency, department of Indian affairs. He was guest speaker at a meeting recently of Kerrisdale Kiwanis.

Many Changes

"The potlatch has been gradually replaced by athletic and social programs and the old Indian concept of arranged marriages has given way to more modern methods of courting," he stated.

Mr. Anfield noted the part played by Indians in B.C.'s industrial growth.

"There are more than 100 Indians working in the new Kitimat smelter," he said.

Longhouse Officers Hit U.S. Termination Bill

Sago Skennah Koah . . . The officers of the new organization, The Longhouse, hold their special meetings in Glenview, Ill., in the beautiful home of our Secretary, Mrs. Victor Lehner. These lovely people went to great difficulties on such a stormy evening to welcome every one. Some came many miles. After the business meeting, Mr. Lehner showed colored movies taken by him, at and thru, the Cherokee Reserve in North Carolina.

It was voted to voice vigorous protest against the Termination Bill, which will end all Indian Reserves, thru our able Secretary of Indian Affairs, Mrs. Irene Dickson.

This is a list of the permanent officers of The Longhouse and the matrilineal ancestry.

Chief Babe Begay, Navajo	President
Tonto Greenwood, Cherokee	Vice-President
Alice Lehner, Spanish	Secretary
Dorothy Miller, Scottish	Historian
Irene Dickson, Mennominee	Secretary of Indian Affairs
Cleo La Pearl, Onieda	Treasurer
Chas. H. Workman, Mohawk	Chaplain

Councilors, or Directors	
Tom Greenwood (Tonto)	Cherokee
Chas. H. Workman	Mohawk
Maxie Dickson	Mennominee

Within the next 60 days another Vice-President will be elected and three more Councilmen or Councilwomen when our Sioux, Blackfeet and Cheyenne friends will be able to meet with us for initiation ceremony.

Onen-Dah-nehoh,
CHAS. H. WORKMAN.

Some Aspects of 'The Longhouse'

This address was given at Glenview, Illinois, at the first meeting of The Longhouse of Chicago, by its president, Chief Babe Begay, Navajo.

* * *

LET us get serious for just a few moments, my dear beloved friends and fellow members of 'The Longhouse'! I think any organization should have a father. Also, among us, there should be some "hot shots"—how about it? No, no, not busy-bodies. Oh yes, from time to time we would welcome some long-haired, straight-laced sagacious advice for our admonition, edification and inspiration.

Our public relations will warrant requirements for some of you to act as advocates and intercessors as our good will mission gestures. I think it will be a wise idea to start our own statistics concerning our organizational functions for our future records of 'The Longhouse.' Pertaining to this there will be historical events and valuable lessons to be gained through experience. What shall our aim be? What reward and valuable achievement shall we look forward to? What hobby ideas do you have to offer for our mutual interests? These, no doubt, will be along the lines of craftsmanship, artistry—maybe just pipe dreams—however, tell us about it. 'The Longhouse' is the place.

We shall, I hope, have monthly

reports—not only concerning developments, internal of 'The Longhouse,' but also there will be National developments; we should be kept informed, if it pertains to American Indians.

If you wish to gain full measure of joy, beauty of life and robust action, get a good start with our new organization, 'The Longhouse.' The path ahead is no longer just a moccasin trail, any more than it is carpeted all along the way.

We know, to begin with, it will be a proving ground. Focus your attention on all signs ahead. Settle for no less than to have your determination to have your 'Longhouse' set up for precision operation and with proud distinction. Well, then, our ultimate goal should be that some day our 'Longhouse' shall enjoy a level poise of luxurious comfort and peace of mind for us all.

So then, this calls for your utmost vigilance to safeguard all paths leading and coming into 'The Longhouse.' Monstrous things will appear along these trails which will only be docile under feminine hands—by the same token, only under "Man's hands," (I mean by this, rightly dividing the share of work) in good teamworkship.

In locomotion, if and when our "Longhouse" takes on anything like a spirited motion, beware that you keep your balloon of curiosity to normal size and be sensible that your contribution towards its very

bearing, appearance and performance be equal to emergencies, courage and capabilities. Now then, be loyal to 'The Longhouse.' Don't try the old back road—it's rough, the hills are steep, loosely gravelled and too many detours. Stay on the main road.

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American Indians Ask Basic Reforms

A LONG range program of positive action to alleviate the present poverty, the lack of education and training, and the present ill-health of the United States' 400,000 American Indians was formally presented for examination and study to the 84th U.S. Congress February 21.

Drawn up by the Indians themselves, the first time in history that the Indians have proposed a formal plan of constructive action to halt their steadily worsening economic and social situation and to build for a brighter future, the program embraces nine major points. It was formulated and adopted by the National Congress of American Indians at their eleventh annual convention in November.

The Point Nine Program was presented to Senator James E. Murray, (Dem., Mont.) Chairman of the Senate Committee on Interior and Insular Affairs, and to Representative Clair Engle (Dem., Cal.), Chairman of the House of Representatives Committee on Interior and Insular Affairs, by Mrs. Helen L. Peterson, Executive Director of the National Congress of American Indians. The proposals also went to Senator Joseph C. O'Mahoney (Dem., Wyoming), Chairman of the Subcommittee on Indian Affairs, and to Rep. James A. Haley (Dem., Florida), Chairman of the House Subcommittee on Indian Affairs.

"THE PROPOSALS recommended by the National Congress of American Indians for eventual legislative action by the Congress of the United States all an attempt to persuade the U.S. Government to apply within its own borders those principles which the United States has found to be sound for under-developed countries in other parts of the world," said Mrs. Peterson. "It means beginning with recognition of people as they are, and a realistic appraisal of the situation of which they are part, and then putting in their hands the means of self help.

"The Indian Point Nine Program, in other words, is a kind of domestic Point 4, program of technical assistance. The fact that it was worked out, and is proposed, by the Indian people themselves is an indication, I believe, of the more dynamic role they hope to play in the solution of their problems. It is a plan of action they hope to undertake for themselves — with Government approval and help, a blueprint by which the Government can live up to its acknowledged obligations, with cooperative Indian effort."

THE POINT NINE PROGRAM includes a proposal aimed at the development of mineral and timber resources existent on a number

of reservations. In many cases Indians are living in extreme poverty, on lands rich in mineral and timber, because of the lack of technical knowledge or the capital necessary to survey and develop these resources, Mrs. Peterson pointed out.

Another proposal, considered vital by the Indians, provides for adult on-the-farm and on-the-job training, comparable to the GI training programs financed by the Federal Government.

Out of some 400,000 Indians on tribal rolls, 61,000 cannot speak English and almost 59,000 cannot read or write, it was pointed out. In some small tribes, government-provided educational facilities are good but these are far overbalanced by the total number of Indian children unable to prepare themselves even meagerly for the future.

Even with the successful efforts of the Commissioner of Indian Affairs, Hon. Glenn L. Emmons, to get 7,000 more Navajo children into schools in 1954, of the 65,000 Navajos there is an average of less than one year of schooling.

POVERTY, lack of education and inadequate health facilities and health care have produced a health problem for American Indians faced by no other ethnic minority in the United States. The infant mortality rate on the six-county Navajo-Hopi area in New Mexico and Utah, for instance, is 139.4 per 1000 live births, as compared to 29.0 per thousand for the total United States and 33.2 per thousand for non-Indians in the same geographical area. Four tribes have still higher infant death rates than the Navajo: the Umatilla, Northern Cheyenne, Yakima, and the Fort Apache-San Carlos. The Pima-Papago and Menomenee are close behind.

MALNUTRITION has made the Indians an easy prey to tuberculosis. X-ray examinations indicate 20 active cases of the disease per one thousand Indians, as compared to the general population rate of from one to three per thousand.

The Point Nine Program to aid the Indian people of the United States and Alaska would provide for adequate educational and health measures, as well as promote the economic betterment of the Indian peoples through the proper development and use of their resources.

"We are not asking for specific legislation to effect the total Point Nine Program from the 84th Congress," said Mrs. Peterson. "But we are asking the Congress to become familiar with the thinking and proposals of the Indians in relation to the solution of their problems. We hope the Congress will give serious and studied thought to their proposals."

THE COMPLETE Point Nine Program proposals are:

1. There shall be a master plan for each reservation, based on complete surveys of all resources above and below the ground, including water resources; plans should be developed to obtain maximum family subsistence from the resources; requests for appropriations should be supported in all major details by reference to the priorities and requirements of the reservation plan.
2. There shall be a planning Commission (or Committee) for each reservation, authorized by Act of Congress, to call upon the Departments of the Federal Government for assistance in gathering data and for technical advice, such Commissions to consist of representatives of the tribe or tribes residing on the reservation, to be selected in a manner prescribed by the tribal governing body. No plans shall be submitted to Congress that do not have the prior approval of such Reservation Planning Commissions.
3. Requests shall be submitted to Congress immediately for authority, if needed, and funds to carry out the necessary investigations and to prepare plans for Indian lands lying within the major river drainage basins. If actions to adjudicate Indian water rights are involved, such actions should be initiated.
4. Funds should be requested to carry out timber surveys on Indian forest lands and to prepare programs for the orderly harvesting of Indian timber. Indians should be encouraged to enter into commercial production of lumber.
5. An adequate revolving credit shall be established to permit Indians to acquire livestock and farm equipment

and to develop business and industry in their home communities, the amount of funds for any given reservation and plans for the use of such funds to be determined by the Reservation Planning Commission.

6. An adequate land-purchase fund should be made available to permit Indian tribes to buy up heirship lands and lands in non-Indian ownership where these are strategically located with reference to water and other Indian land holdings, with reimbursement to the U.S. on terms at least as favorable as those accorded farm tenants under existing law.

7. Action should be taken immediately to transfer to tribal ownership submarginal lands acquired with emergency relief funds for Indian use, and to restore to the tribes lands withdrawn for homestead entry but never preempted.

8. A program of on-the-farm and on-the-job training, comparable to the GI training programs with Federal financing, should be initiated.

9. A national policy with respect to the taking of Indian lands for public purposes should be promulgated.

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Les Hoover, Prop.

Reminiscing About the Islands at Niagara Falls

By EDMUND & MARGARET STROUD

NEW YORK State Reservation, Niagara Falls, is a lady with a past. However, a look into her closet reveals facts both happy and amusing, as well as tragic — and brings a nostalgic desire that these may not suffer oblivion. Some facts that have faded into the limbo of forgotten things are very interesting, especially those concerning the archipelago above the brink of the falls, generally referred to as "The Goat Island Group". They were privately owned by the Porter family from 1816, until their purchase by the State in 1885, to be part of the Niagara Park System, New York State Reservation.

Leaving the mainland via Goat Island bridge, one uses Green Island (sometimes "Bath") as a stepping stone. The evidences of old houses and the paper mill are gone, to give honor to Andrew H. Green, one of the first group of Commissioners of the State Reservation at Niagara, and its president from 1885 to 1903. Love of the area inspired him, and his associates, in establishing the policy of ousting exploitation and restoring the reservation to a living naturalness.

Immediately upstream from Green Island may be seen "Ship" and "Brig" islands, in some accounts referred to as "Sloop" and "Brig". Silhouetted against the rapids, the contours of the flora upon them suggested the names, and the resemblance is still remarkable. Early memoranda disclose one-time connecting bridges. It must be assumed that winter's ice destroyed the bridges, leaving the islands to serve as shelters for wild-life.

DOWN STREAM from Green Island is another group of not easily accessible islands. The outermost one is named "Chapin," for a repairman by that name, who fell from the Goat Island Bridge into the river, in 1839, but was able to reach this little island. Of necessity, he would have perished there if the famous Joel R. Robinson had not effected rescue by maneuvering his skiff among the rapids. The larger island nearest it was named "Robinson" in honor of the rescuer. In close proximity are "Crow" and "Bird" islands, so named in early days because they were favorite spots of the great flocks of crows and other bird life.

Upon Goat Island are found signs and markers relative to many points of interest, but some of its

Edmund & Margaret Stroud

(EASTERN ASSOCIATE EDITOR'S NOTE)

I take great pleasure in introducing to our many readers Edmund and Margaret Stroud, the writers of the following historical contribution. They are two mighty fine type of white people, earnest students and good friends of the North American Indian. They are especially interested in American Indian history and they are making a special study on the impact and impression that our 20th century civilization is making on the present day lives of the Red Indians.

Mr. Edmund S. Stroud was born in the picturesque state of Ohio, (once the "Hunting Grounds" of my people, the Lenni Lenape or "Delawares") and his wife is a native of Alabama. Both are members of the Niagara Falls Historical Society. Mr. and Mrs. Stroud have been residents of Niagara Falls, N.Y. for the biggest part of their adult lives. They love their fair city and its surrounding historical points and there are a great many. Here are a few of Mr. Stroud's own words: "Each of us saw Niagara Falls in our earlier years (perhaps their Honeymoon?) and we never forgot the magnificence of the spectacle. Upon coming here to live we made an effort to explore the contingent area on foot."



BIG WHITE OWL

—BIG WHITE OWL.

former well-loved spots are forgotten. Turning left, on the lower path along the water's edge, one comes upon a natural spring, neglected. Once it had a stone covering and visitors stopped to drink and to look at the charming cascades near the shore.

On the upper level, not far from the springs, stood the cottage where Niagara's hermit, Francis Abbott, lived (1829-31). (Somewhere near this spot, skeletons were dug up, in the long ago, possibly those of early Indians. An unsolved mystery, even the exact location of this discovery is forgotten. Dates carved on trees, here, indicated that white men also had reached the island without record in history.)

IN EARLY years, the eastern tip of Goat Island could be reached by fording on horseback. In 1770, John Stedman placed some domestic animals on the island. One billy-goat survived the ensuing winter, and that name has stuck contrary to one attempt to name the island "Iris".

Along its southern side, one comes to a stone bridge. (The

beautiful cascade almost beneath it is called "Hermit's Cascade" because Abbott bathed in it.) This bridge leads to the first of the "Three Sister Islands", once called "Moss Islands", but finally named for the daughters of Niagara's General Parkhurst Whitney. The fourth island is "Little Brother", merely for its proximity to the "Sisters". At present, new connecting bridges are being built.

Farther along the south side of Goat Island, an inland path once led to a gravel pit, in which, reportedly, Devonian fossils existed. Since the glacier robbed this greater area of its Devonian strata, the pit's disappearance is to be regretted.

At the southwest corner of Goat Island, the vantage was called "Porter's Bluff", in honor of Augustus and Peter B. Porter. It overlooks "Terrapin Point" upon which stood "Terrapin Tower" (1833-1873). ("Terrapin" because hundreds of mud-turtles used to be seen sunning in the shallow pools.) Beyond lies the gulf that is the Canadian or Horseshoe Falls.

The "Cave of the Winds" elevator building is not far from where once stood Biddle Stair (1829-1926). Pioneer days afforded no elevators and to get visitors down the bank, a covered circular stairway took the adventurer to paths abreast the great basin and to the "Cave of the Winds". It was named for Nicholas Biddle, who suggested it.

"The Cave of the Winds" was discovered, and so named, by Joseph Ingraham, in 1834. Popular fancy preferred "Ingraham's Cave", and later "Aeolus Cave" (from Virgil) with the Classics Renaissance in New York State, but finally reverted to its original designation.

Goat Island is roughly triangular in shape, with the higher portion near the gorge. This elevation was called "The Hog's Back". Leveling operations in building the stairway, on the northwest corner, down to

Luna Island, destroyed the resemblance. A beautiful spreading tree (shown in early pictures) also was removed and thus the name, "Stedman's Bluff", passed from usage.

LUNA Island was formerly called "Mrs. David's Island." Finally it became Luna Island" because it was the best spot from which to see the Lunar Bows at the time of the full moon.

A moving tragedy occurred there in 1849. A young man pretended to throw a little girl into the stream. In bounding from him, she fell in. He jumped after and caught her, but both were swept over. Some accounts relate that she never let go of an open parasol, and that her body was found on a rock, lying under the parasol as though asleep.

Unknown years ago, someone carved a verse on a rock on Luna Island. Once given much significance, it, too, is yielding to change and is almost obliterated. Still to be found near a light standard not far from the connecting bridge, it reads:

"All is change,
Eternal progress—
No death."

Indian School Change Favored

TORONTO.—Immigration Minister Pickersgill said in February he hopes the day will come soon when Indian schools are abolished in favor of a system where all children sit in the same classrooms.

He told the Young Men's Canadian Club of Toronto that Canada's Indian population will get a new deal.

"We intend to respect and safeguard not only their treaty rights, but our moral obligations to them," he said. "For a long time we prided ourselves that we had treated the Indians better than the Indians were treated in other countries. In my opinion, we had little reason for boasting."

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CONTINUED

SHADIAH - - - The Arrowhead

The great council drum was already heard rumbling like distant thunder. Now the old chief stepped from the lodge and beckoning to Poweshiek started off in the direction of the drum. He was resplendent in his buckskin vest and leggings of solid beads, and the full eagle headdress with its trailer looked like a bird of paradise perched on his head. He, indeed, was worthy to be called chief, for every feather he wore carried with it an honor. My master walked with pride beside him.

Glancing over his shoulder, he noticed his grandmother with several of the older women of the village on their way to the meeting. Yes, he thought to himself, he was lucky to have a father as brave as his.

As they walked into the council circle, on all sides could be heard the whispers and the greetings of

the men and chiefs already gathered.

Pawi-shi-ka seated himself in his usual place with my master to his right, and Ha-kaw-wita on his left. The rest of the clan chiefs according to their rank, took places to right and left. Many of the older warriors, with many battles to their credit, were also seated in the circle for their wisdom and experience were needed if a campaign were to be planned. The rest of men and women with the children took places on the outside of the circle, either seating themselves or standing. But all wished to be within hearing of the speakers.

All, who spoke that evening, gave inspiring and blood warming orations. Even old Cha-ko-sa, who ordinarily spoke little, gave one of the speeches of the night. He had not taken the war trail for several years, but in yesterday's

fight, he had lost a son, and now he was ready and willing to strike the war post with his tomahawk. The Great Spirit would soon call him and he hated to face his son with the thought that he had done nothing to avenge his death.

The speeches had been given and the one which Poweshiek remembered most, and the one which he would cherish the rest of his life, was the one his father had given him in welcoming his grandmother into the warrior society, consisting of only those who had scalped and killed an enemy, thereby making them eligible to to dance the scalp dance.

The chief stood up and as he did so, the big drum started its throbbing as the four beaters took up the rhythm. This was the signal for the war dance to begin, and all those able to dance at all took part. Everyone had their fill of dancing that night, and when the sun's first rays were seen in the east the next morning all that was left to tell of the great council was a few burning embers of the great fire.

The women were the first up next morning, and their talk, and the noise, produced in making the breakfast, were the only sounds heard about the camp. They would have everything in readiness so that when the men did rise, they could eat and be on their way. This day, the war party would leave for the lands of the Dakotas and it was the women's job to see that everything was ready for the men folks, such as food, clothing, and above all else, his medicine pouch. His pony and his arms were touched only by him.

The pots were already sending their savory aromas through the camp, when the boys could be seen heading for the pony corrals. It was their job to know the war pony each rider used. It was also the job of the boys to see that each mount was in good physical shape, and they did this religiously, trying to see whose pony was tops. The older pony boys were always the first ones chosen to become full fledged warriors, and so this made it a job greatly sought after by the young men of the tribe.

The war party leaving today would have among its following several of these boys whose welfare would be under the care of the more outstanding warriors. In this way, our people moulded great warriors to fill the place of those who died on the battle field.

The men who were gathering in groups representing their respective clans, waited as the ponies were brought in. Each had on his war clothes, and in their hands dangled the various weapons that they preferred. These war costumes were far from the gaudy bright costumes they had worn the night before. Now each man was stripped to the waist with only the breechcloth and moccasins sheltering his body. The headdress was a variety depending on the individual. Some wore the shaven head, with only the scalp lock showing, with sometimes an eagle feather tied to it. Others wore just bright strips of colored cloth tied here and there in the hair. Only a few of the chiefs wore the full headdress of thirty eagle feathers, or more, but everybody was painted and each wore about his neck his luck charm or his medicine charm as some called them.

Now the men were mounting and

Wicks 'Elects' New President

VICTORIA, B.C. — Labor minister Lyle Wicks, whose department administers Indian affairs in British Columbia is more familiar with movie stars than the B.C. Natives.

During his speech in the Legislature recently he referred to the president of the Native Brotherhood as "Clifton Webb."

Native Brotherhood's president Robert Clifton, winced slightly in the chair he was occupying on the floor of the Legislative Chamber.

gathering under the clan colors held by one of their members. Here was a war party going forth to battle, and as they filed past in columns of four, the women and children started a mournful war that could be heard far across the camp. They were indeed a beautiful sight, and yet full of terror with their ponies painted almost as bright as they, their manes and tails braided with feathers and ribbons.

My brothers and I saw it all from our place on the back of our young master. Now the camp was fading from sight, and the sound of wailing could be heard no more.

(To Be Continued)

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Smoke Signals Welcome Sliamon Health Workers

PLANS and preparations for an Indian Health Services X-Ray Clinic on a reserve must be made weeks in advance. This time the visit was to Sliamon Reserve, six miles from Powell River. On February 19th at 9 a.m., four workers, a truck load of X-Ray equipment, a movie projector and health films arrived at Sliamon Community Hall.

Smoke signals from the hall chimney showed the workers they were expected and welcomed by the people of the village, who with doctors, nurses and school teachers are important members of the health team.

The people in most Indian villages are quite familiar with the X-ray survey and the village councillors now see that everyone turns out for X-rays.

Sliamon has a new health problem. Like all growing communities, the people here have obtained a village water system. The water looks clear and clean but somehow disease germs are getting into the water. These germs, which cause sickness in the stomach and intestines, have been found in large numbers when samples of water were examined in the Provincial Laboratory in Vancouver. To prevent sickness, the water must be boiled. To make the water safe again, the people are co-operating with the Indian Superintendent to correct this problem.

On this visit of the T.B. Clinic, it was decided to show health films which explained how disease travels by water and by flies, when human wastes are not properly

disposed of in a fly proof pit privy or by means of a flush toilet and septic tank. Another film showed how other growing communities have worked together to make their villages healthier and happier places.

The Indians of long ago knew that safe water was important to good health. As they camped on the streams and rivers, they got their drinking water up stream and dumped their wastes down stream.

Mention has been made of the Health Team. The most important members of this Team, which is responsible for protecting the health of the native people, are the people themselves. In the homes and villages, every day, it is the people, men, women, and children who are responsible for providing good food; clean, safe homes; and for taking the babies and children to clinics for inoculations, dental care, eye examinations, and when sick, to the doctor for advice and treatment.

Working together, this Team will ensure the continued growth and health of Sliamon and other villages, where babies born strong and healthy can live a long and happy life and where there will be less sickness and suffering.

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STA-EEL - - A SALISH LEGEND

E. D. SISMEY

There is a rock island standing in the Fraser River just below the little town of Yale which is known as "Lady Franklin" rock.

Once, so the story goes, this rock was an Indian woman, Sta-Eel.

Many years ago, when working along the Fraser I remarked to one of the Indians in our survey party that Lady Franklin was a peculiar name for the rock.

It was not always so called, he told me, and after much persuasion he related the story which I have changed in language only.

Many times the snows have fallen, Many times the alders budded, Many times have salmon journeyed From the ocean to the river, Since a Salish Indian chieftain, Chief, whose name is now forgotten, Called together all his people, And he spoke the words which follow. "Children of our Mother river, She, who brings, with every summer Hordes of silver-sided salmon To refill our empty larders And to banish cruel hunger. Listen to the words I'm speaking, Hear the orders I am giving, See that they are never broken."

"With the early days of summer, When the fish may be expected, When our hunters line the river, Gazing down from points of vantage, Grasping spear with rapt attention, Watching for a swimming salmon, For the first fish of the season.

"When the year's first fish is captured Straightway take it to the village To the teepee of the chieftain. Then when evening shadows lengthen, All the people of our phratry, Must be gathered round a fire Kindled by our oldest shaman,

Kindled by the man of wisdom. When the flames have done their dancing And to red-hot coals are glowing Sa'tsem, first fish of the season Shall be cooked and shall be eaten, By our people round our fire Everyone a piece receiving, Everyone must taste a morsel, Till there's not a scrap remaining. Then the bones must all be gathered, Every bit, each tiny fragment Cast into the glowing embers So they mingle with the ashes."

"When the morrow's sun is rising Everyone may then go fishing, Keeping all the fish he captures."

Afterward for many seasons Were the chieftain's orders followed, Till a long and snowy winter Nearly brought the tribe to famine And the dried fish to exhaustion.

In the village lived a widow, Sta-Eel, so was called this woman, Mother of two sturdy children. Goaded by her children's hunger Sta-Eel journeyed to the river, Stood beside a swirling eddy, Waited for a sight of salmon Swimming slowly through the water, First fish of the summer season. Sta-Eel lifted shafted spear-point When she saw a swimming salmon, Quickly then her lance down-thrusting Speared the slowly swimming salmon, Swiftly to the bank she drew it, Hid the fish beneath the bushes.

Later when dark night had fallen Sta-Eel crept back to the river, Found her fish and home returning To her teepee and her fire, Where with knife she sliced two fillets, Which she toasted in the embers, One for each her starving children. To her teepee came a neighbor Guided by the smell of cooking. When she saw the preparation,

When she saw the fish-flakes toasting, Quickly from the tent departed, Over to the chief and elders, Where she told of Sta-Eel's doings. Next day when the sun had risen To the council came the elders, To debate and fix a sentence Fitting to this breach of custom, Long they talked and long they argued, Evening came with no agreement.

When the sun next day had risen, Chieftain and the council's elders, Led Sta-Eel down to the river, To the site of her misdoing. As they paused beside the river, To consider how to punish Sta-Eel's breach of tribal custom, There was heard a mighty roaring, Followed by a whirlwind twisting, Overthrowing trees and bushes, Painting white with foam the water.

Stood in fear the village elders, Fearful for their own destruction, Knowing not what way for turning. But the blackly-funnelled whirlwind Passed between the standing people Straight towards the guilty widow, Lifted the offending woman High above the foaming river High above the raging torrent.

Then the wind no longer whirling, Loosed its grip upon the woman, Down she fell toward the water, Down into the angry current. When her body struck the water, Straight-way came a transformation From a woman to an island, Island that divides the river.

Still today that rocky island, Land that once was Sta-Eel's body, Still divides the Fraser River. Standing an eternal symbol, Standing as a constant warning, That destruction always follows Breaking of a tribal custom.

'Meekness' Greatest Indian Contribution?

The Editors,
The Native Voice
Dear Sirs:
Your articles regarding the heritage of the Indian have been most interesting. Your Correspondents certainly agree that there is a worthwhile heritage from the past, but disagree on the problem of what to do about it in the face of an engulfing White heritage which has flooded the continent over the past few centuries. The facts of the matter are that no nation can go back to the past, that there is goodly heritage brought up from the past, and that the heritage of the White is not all bad nor is it anywhere near perfect or what it should be.

Now the good part of the White heritage is its Christianity. (This is not really a correct or full truth, because Christianity is not the heritage of any one race, but is for all people, in all times and in all places.) Nor is this Christian heritage at enmity or antagonistic to that which is finest in the heritage of the Indian peoples. The backbone of both is the belief in

"meekness" was that we should be gentle, kind, having goodwill toward man and reverence toward God; such people are strong without being aggressive or harsh or selfish or brutal.

That part of the Indian heritage that I have seen is meekness . . . for without it (and it shows tangibly in those whom I have met) . . . that heritage of Nature could not have existed. The rivers, lakes, mountains and plains could not have been inherited by past generations if they had not lived with them in a spirit of meekness . . . for if you misuse the gift of animal life or forests, you cannot inherit them for they will be destroyed. You cannot keep what you seize by harsh or selfish methods. So when Jesus said, "The meek shall inherit the earth" He meant that you would receive it as a gift for the very reason that you would not seize it improperly. I believe that whatever the heritage of the Indian, it is a gift, or many gifts, given to the Indian people by The Great Spirit because of their meekness.

I will repeat what I have already said . . . this word is not an easy one to use because it is so easily misunderstood. But I prefer this word to the describing of Indians as "children" . . . this one can be even more easily misunderstood . . . and Indians are children only insofar as children are happy, kind and humble — that is, as they are meek. Moses was said to be the meekest man who lived at that time; Jesus Himself was the meekest of all men . . . and the Greatest.

Let me just close then with this suggestion toward the problem of the heritage of the Indian (and the White). Whatever other qualities you have got which you inherited from your forefathers, the element of meekness is perhaps the most obvious and most valuable, and being one of the greatest imperfections in the White heritage, can also be the most important contribution to all mankind. Every nation contributes something to the whole race, perhaps this is your contribution.

—COLIN DICKSON.

CONTINUED

Tecumseh and the War of 1812

Brock, somewhat apprehensive for the conduct of his Indian allies, requested Tecumseh to make sure that his men would commit no outrages in celebration of their victory. Tecumseh replied that his men despised the "Long Knives" too much to molest them.

Following the surrender of the fort, many expressions of esteem were exchanged between Brock and Tecumseh. Brock, removing his sash, placed it around the shoulders of the chief, also presenting him with a pair of silver mounted pistols. The following day the chief appeared without the sash and it was feared that he had been offended in some manner. Upon making inquiry, Brock learned that the sash had been given to the Wyandotte chief, Roundhead, in order that there might be no occasion for jealousy.

As nothing remained to be done at Detroit and the period of the armistice was drawing to a close, Brock departed for Niagara on Aug. 18th, two days after the surrender. With his death some two months later at the Battle of Queenstown Heights, the British suffered a loss that could not be replaced.

Hull, in disgrace, was immediately branded a traitor and a coward. Undoubtedly he did lack courage and energy; certainly he could not be compared to a man like Brock. Yet, when all of the facts are considered, it is easy to see that a great deal of the criticism may not have been warranted. Men of Hull's age are more inclined to be prudent than daring, and while his actions were governed by prudence rather than heroism, he was undoubtedly the equal of many of the commanders of his time. While the inefficient administration of affairs at Washington was primarily responsible for Hull's failure, he was universally censured for his cowardice and apparent treachery. Fantastic stories were told of a wagon load of gold having been delivered at Hull's home, the following verse being an indication of the general feeling:

"Let William Hull be counted null,
A coward and a traitor.
For British gold his army sold,
To Brock, the speculator."

Foremost among Hull's critics were his own subordinate officers, particularly Lewis Cass, who wrote a number of letters to Washington condemning his superior. Naturally these accusations were eagerly received by the officials of the War Department, as they served in a great measure to divert blame from themselves and to make Hull the scapegoat for their own shortcomings. Whether the serious charges made against General Hull were entirely justified or whether his

critics took advantage of his unfortunate position to enhance their own political power, is a matter which we are, of course, at this date, unable to determine.

Hull was taken to Montreal as a prisoner of war and later was exchanged for thirty British prisoners. He was tried by Court Martial at Albany on three charges: Treason against the United States; neglect of duty; and un-officer-like conduct. His trial lasted from Jan. 5th until March 8, 1814 and resulted in his acquittal on the first charge and a verdict of guilty on the other two. He was sentenced to be shot, but was pardoned by the President in recognition of his faithful service during the Revolution. However, he remained a broken and disgraced old man, and it was not until recent years that historians have uncovered facts and correspondence which may have justified his conduct in some measure.

In Hull's absence, Colonel Lewis Cass made the following official report on the surrender of Detroit, while he was in Washington on parole:

"Washington, Sept. 10, 1812. Sir: Having been ordered to this place by Col. McArthur, for the purpose of communicating to the government such particulars respecting the expedition lately commanded by Brigadier General Hull, and its disastrous result, as might enable them to appreciate the conduct of the officers and men, and to develop causes which produced so foul a stain upon the national character, I have the honor to submit for your consideration the following statement:

"When the forces landed in Canada, they did so with an ardent zeal and were stimulated by the hope of conquest. No enemy appeared within sight of us, and had an immediate vigorous attack been made upon Malden, it would doubtless have fallen, an easy victory. I know that General Hull afterward declared that he regretted that this attack had not been made, and he had every reason to believe success would have crowned his efforts. The reason given for delaying our operations, was to mount our heavy cannon, and allow the Canadian Militia time and opportunity to quit an obnoxious service. In the course of two weeks the number of their militia who were enrolled and organized had decreased by desertion from six hundred to one hundred men—and in the course of a few weeks (probably three) the cannon were mounted, the ammunition fixed and every preparation made for an immediate investment of the fort. At a council, at which were present all the field officers, held two days before

the completion of our preparations, it was unanimously agreed to make an immediate attempt to accomplish the object of our expedition. If, by waiting two days, we would have the services of our artillery it was agreed to wait—if not, it was determined to go without it and attempt to capture the place by storm. This opinion appeared to correspond with the views of the General, and the day was appointed for commencing our march. He declared to me that he considered himself pledged to lead the army to Malden. The ammunition was placed in wagons, the cannon were embarked on board the floating batteries, and every requisite article was prepared. The spirit and zeal, the ardor and animation

displayed by the officers and men on learning of the near accomplishment of their wishes was a sure and sacred pledge that in the hour of trial they would not be wanting in their duty to their country and themselves. But a change of measures in opposition to the wishes and opinions of the officers, was adopted by the General.

(To Be Continued)

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NATIVE BROTHERHOOD NEWS

Kitselas Branch Reports Job Problem 'Alarming'**Companies Infringe On Rights of North Natives**

DEAR EDITOR:

Before submitting this letter to you personally we have given it much thought and consideration. I understand each and every one of us Natives must support our branch of the Native Brotherhood of B.C. And now sir, you realize our state claim is private property.

And at this present writing there are a number of projects developing on our property, especially at Kitimat, the Aluminum Company of Canada, and no doubt you are aware of this, the Department of Forestry and the Department of Mines have got interests on our Native property.

However, there is being much overlooked at the present time, and it is causing a great deal of controversy in regards to this matter. Therefore we feel we should receive some benefits from any Department or Company who have affected our District. During the past I have seen different companies working on our property rights. Surveyors have been interfering with many of our trap lines, which were our great forefathers' and ancestors' hunting and fishing grounds.

We natives respect all white people and let them go most anywhere. A great deal of our country is being logged out, and I must say there is a great deal of waste which also causes a great deal of dead land. This being the case makes it very difficult for hunting, which I am sure you are well aware of.

As you know, Reserves have private areas which our Government has given to us—the true chart under the explanation of Native History, Totem Pole, which were presented to us. Native Villages have built their own roads and now they are being used by the Department of Public Works, and everyone else who might be driving on our private property at their own speed.

This, however, makes it very dangerous for all concerned. We have strangers coming around and they claim timber rights on our property, which is creating a great deal of unemployment among our people. As you know, we have to get permission from the proper authority before we can cut timber and Native regulations have a few strict laws. However do you know we do not have to produce any paper to our white friends. When a Native gets a contract on his property or claim, he is only making enough to live on and no more. And also no profits, at any time.

I have seen on registered hunting grounds which belong to us Natives, does not seem to have any protection as regards to the white man using it. All Native areas have a state mark on each area, which is not known to the white man or should I say the average.

We would appreciate if the above would be published in the "Native Voice" newspaper. Would you kindly give the above matter your consideration at your earliest convenience.

JAMES FOWLER,
P.O. Box 407, Kitwanga, B.C.

Dreams of Indians' Aid Die With Rose Grey Owl

Cobalt, Ont.—The widow of Grey Owl is dead at 67—and with her died her dearest dream.

Angela Auguena, full-blooded Ojibway Indian, wife of author Grey Owl who died in 1938, often paddled far into the north, in her younger days, in search of gold. It was her plan, if she "struck it rich," to provide lodges and comforts for her people far from modern civilization.

Rose Grey Owl met her husband-to-be in 1907 when he came here looking for silver. They fell in love and he was inducted into the Ojibway tribe.

As an author an naturalist Grey Owl became internationally known,

but it was his wife who started him to fame. He had been a beaver hunter before he met her. She changed his ways and together they taught Indians to be less ruthless in killing beaver.

They went thousands of miles together. They found many baby beavers starving because their parents had been trapped. These they fed from bottles until they could forage for themselves.

Following Grey Owl's death his wife remarried. When she died in Haliburton hospital, she left her second husband, William Turner, and three children.—Toronto Telegram.

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'Totem-Land' Elects Officers

The following officers have been elected for 1955 by Totem Land Society of British Columbia:

President, Mr. R. Rowe Holland.

First Vice-President, Mr. Harold D. Wilson.

Vice-President: Mrs. Ellen Neel, Mr. Tom Howarth, Alderman Bill Orr; Mr. George Wainborn, Mr. Guy Williams.

Hon. Sec.-Treas., Mr. Harry Duker.

Hon. Auditor, Mr. Doug Hoyt. Recording Sec., Mrs. Edna Smallman.

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By ED NAHANEE

The organization takes great pleasure in announcing the return of the Kitselas Natives to the Native Brotherhood of B.C. Kitselas is situated about 50 miles up the Skeena and though a small village, the tribe is usually very active in community life.

A meeting was held at Kitselas and the following officers elected for the coming year:

President, Mr. Albert Young. Gen. Sec., Mr. Emsley Bolton. Fin. Sec., Miss Flora E. Bevan. Sisterhood Officials elected: President, Mrs. Perry Bolton. 1st Vice-Pres., Mrs. Flora Bolton. Secretary, Miss Flora Bevan. Social Committee, Miss Rena Bolton.

The economic situation is becoming alarming in this section of the country owing to the influx of foreigners of mixed origin and this little tribe is gradually feeling the "squeeze" in many of the jobs that they formally occupied.

The representatives of this little community feel that some steps should be taken by the present Provincial Government in making an attempt to stem the tide of imported employees, especially in connection with the Canadian National Railways whom the Natives patronize. The Native men have been employed by this Railroad Company for many years as section hands and now they find themselves being replaced.

Sometimes we wonder if layoffs of Native people can be attributed to hasty remarks during heated arguments by MLAs such as the recent upheaval in the present session of the Government at Victoria, such as drunken Indians on railroad tracks.

Remarks of this type will no doubt have a certain amount of stigma in the upsetting of the already difficult environment of the isolated Native, such as those in Kitselas, B.C.

The Natives feel that this problem should not be overlooked and some attempt should be made to remedy the situation. Letters to MLAs, particularly of the Skeena constituency, will be forthcoming and also to the Special Indian Enquiry Committee. Further investigations will be made in the near future.

Special Native Fish Regulations**TO ALL BRANCHES:**

(Special Fishery Regulations for B.C.)

(Made and established by order in Council of November 22, 1949, P.C. 5887, as amended to June 24, 1954.)

Section 10 —

(a) An Indian may, at any time, with the permission of the Chief Supervisor catch salmon to be used as food for himself and his family, but for no other purpose. The Chief Supervisor shall have the power in any such event—

(1) To limit or fix the area of the waters in which such salmon may be caught, and

(2) To limit or fix the means by which or the manner in which such salmon may be caught, and

(3) To limit or fix the time in which such permission shall be operative.

(b) An Indian shall not fish for or catch salmon pursuant to the said permit except in the waters, by the means or in the manner and within the time limit expressed in the said permit, and any salmon caught pursuant to any such permit shall not be sold or otherwise disposed of, and a violation of the provisions of the said permit shall be deemed to be a violation of these regulations.

(c) Proof of a sale or a disposition by any other means by an Indian of any salmon shall be prima facie evidence that such salmon was caught by the said Indian, and that it was caught for a purpose other than to be used as food for himself or his family, and shall throw on the Indian the onus of proving that such salmon was caught legally for commercial purposes.

(d) Any person buying or accepting any such salmon or portion of any salmon from an Indian, except salmon caught legally, under a commercial fishing licence, is guilty of an offence against these regulations.

3. A licensee shall, at all times, when engaged in fishing carry his licence with him, and shall on demand, by a Fishery Officer or Fishery Guardian, produce his licence to such Fishery Office or Fishery Guardian.

End of regulations.

Please compare the Special Fishery Regulations with the article that was published in the "Native Voice" recently and also the copy of the circular letter that was forwarded to all Branches of the Native Brotherhood of B.C.

You will notice that the regulations and the circular letters are miles apart in regard to Natives' fishing for their own use. In other words according to the Fishery Department Regulations we are entirely at their mercy.

I believe that the Fishery Department should contact the Native Brotherhood of B.C. before amending the Regulations further.

I would appreciate your comments on the Regulations and the copy of the letter that was sent to the Fishery Department.

Missionary Lauds American Indians

By DAN L. THRAPP,
Times Religion Editor

Despite his increasing numbers, the American Indian as a type is on his way out, although "his moccasin print will be plain for all time to come," according to Dr. William A. Petzoldt, veteran missionary to the Crows.

"I believe the Indian has made a distinct, a fine, a God-blessed contribution to our history and our culture," he said. "His mark on the American people will always be felt. Conquerors invariably absorb more from the conquered than they like to admit—or realize."

Americans, he continued, are more pro-Indian than partial to any other race. But many peoples have felt a sort of sub-rosa respect for the wild natives of this continent.

'LOVE TO PLAY INDIAN'

"The great Albert Einstein has observed that 'children of every race love to play Indians,' and the war-bonneted tribesmen seemed to have touched a universally responsive chord.

"I guess that is because there is a little of the 'Call of the Wild' in every human heart," said the 82-year-old Baptist missionary.

He and Mrs. Petzoldt arrived at Lodge Grass, Mont., not very far south of the Custer battlefield site in 1903. Some of the Crows who had guided that ill-fated military leader still were about and the young religious leader promptly made friends of them.

Among them was the widely famed Curley, who claimed to be the sole survivor of the U.S. command but who, in fact, was not in that part of the fight, and an even more noted scout, White Man Runs Him, who finally, 25 years later, bestowed his name upon Dr. Petzoldt.

MEMORABLE COUNCIL

The reservation Crows had held a memorable council in 1903 and themselves asked for a teacher of "the Jesus Road."

Dr. Petzoldt found them a fine-looking people, proud of their history but bewildered by white men's ways.

The Crows had never been very hostile toward the whites. Unlike the Blackfeet, the Sioux and the Arickaras, they confined their bloodletting to people of their own race.

Tall, proud of their long hair that sometimes, from a mounted man, reached the ground, equally vain of their reputation as the most accomplished horse thieves of the West and garbed in the most exquisitely wrought dress of any of the tribes, the Crows were the very epitome of the Plains Indian. Dr. Petzoldt agrees that they were—and are—a remarkable people.

"Of the 40 or more tribes native to the northern tier of States from Minnesota to the Pacific," he said, "only the Nez Perces could rival the Crows in intelligence, character and general quality. Most of the Nez Perces are Presbyterians, but I take off my hat to them."

The Baptists and Roman Catholics have done most with the Crows.

DECIMATED BY DISEASE

Once said to number about 5000, the Crows had been decimated by disease, hardship and intermarriage with the whites until by 1903 they numbered only some 2500, the missionary said. In the last census there were 3361, but only 40% were full-blooded Crows. Of them per-

haps two-thirds are church related and these are split about equally between Catholic and Protestant faiths.

They take their faith seriously, too.

When, some months ago, the government relaxed its ban of years' standing on the liquor traffic among the Indians, the Crows and Nez Perces voted against admitting it to the reservation, the former by 161 to 6.

Acceptance of Jesus Christ means a complete change of life for an Indian, Dr. Petzoldt pointed out.

POUNDER DECISIONS

"They are deliberate thinkers," he said. "They ponder such a decision a long time. But when they make up their minds, they stick with it."

We created the Indian problem when we stole their lands and changed the native from 'a natural man,' as the missionary put it, to 'an artificial—or civilized—one.'

When he had ceased to live his natural life, Dr. Petzoldt continued, "the Indian had completed his chapter in human history. From that time forward he was on his way out."

That is not to say that he is like-

Sisterhood At Creekside Elects

By WILLIAM PASCAL

(EDITOR'S NOTE: William Pascal of Creekside, B.C., is now chief councillor of the Pemberton Indians.)

The local Creekside Sisterhood have just reorganized and Mrs. Elizabeth Ross was again elected president.

Vice-president Mrs. Rosie Joseph put in her resignation with the statement that she is unable to carry on in this office but will always support the organization. Rosie was married recently. She was Miss Rosie Dan.

Mrs. Agnes Pascal was elected Vice-president. Mrs. Mary Rose Williams is again elected secretary-treasurer. The new set up is off to a good start. They have already raised some money and are sending it to our office to help pay for some new office equipment.

NEW ORGANIZATION

An organization called the Road Improvement Association, has been set up in the Creekside district. The Annual membership fee is \$1.00 and both whites and Indians are greatly interested in this new set up. Members have joined all the way from D'Arcy right up to the top of Pemberton Valley.

This organization started last fall and already good results have been noticed.

WEDDING BELLS

The first wedding in the Pemberton Reserve for the year 1955 took place a short time ago between Edward Jim, the second son of the late Paul Jim and Mrs. Susie Jim. The bride was Miss Lena Dan, a daughter of Mr. and Mrs. Harry Dan.

The ceremony took place in St. Christopher's Church, officiated by Rev. Father Scott.

A large banquet was held in the groom's home and all were invited including Rev. Father Scott who is our new parish priest in the Creekside district.

ly to become extinct in the near future, for he is more numerous now than at any time in the past century and his blood runs deep in the mainstream of our national life. Intermarriage began with Pocahontas, and it has never slackened.

STILL FACES PROBLEMS

But the Indian still faces problems in fitting into American life as it is lived today.

"I would encourage him to work these problems out on an individual basis," the Baptist churchman said. "The Indian should stick together for his economic and material interests, but he should thread his way into our society on his own. Too much has been done with the Indian, enough has been done for him, but not enough by him."

The problems of the various tribes should be worked out separately, he went on. It would be difficult to establish a general program that would work equally well with Winnebago, Seminole and Navajo.

Dr. Petzoldt is an outspoken defender of Indian character, which he considers was cruelly maligned by pulp fiction writers and others.

POINTS TO NATURE

"They were called savages, but by their nature they never really were," he said. "They may have committed some barbarities, but compared with Buchenwald, Belsen and the Katyn Forest, the Indian was a merciful child."

"Many of the aspects of their culture have found their way into our life today, some in surprising places. For instance, certain provisions of the great Iroquois Confederacy were incorporated not only into the Constitutions of the several States but into the national Constitution as well."

Although he retired when he was 70, a dozen years ago, he and Mrs. Petzoldt, also an ordained Baptist minister, still live at Lodge Grass, among the Crow people they love.

The good missionary knows the Crow language better than most of the Indian youngsters there.

GREAT BUFFALO HERD

He likes to see the great buffalo

herd on the reservation, started with 50 animals from Yellowstone some years back and now numbering 1500, enough for an animal family once each year with a few left over for church dinners and other affairs.

He enjoys watching the children grow into responsible, Christian citizens.

Dr. Petzoldt was proud when great White Man Runs Him came back in 1937 at an elaborate Indian ceremony:

"My friend, after knowing you for 25 years and watching your life and your work among my people, I feel the time has come to give you my name. You have won my heart, not so much by what you have said, but by the pure and unselfish lives you and your wife have lived among us Crows."

Late John Bowe True BC Pioneer

The late John Bowe, Esq., was born at Alkali Lake, B.C., on the 11th day of November, 1869, of Danish-German father, and an Indian Princess mother (she being the daughter of the ruling chief).

Alkali Lake was the first stock ranch in British Columbia. The late Herman Otto Bowe settled there in 1859 and stocked it with 500 heifers (driven in from Oregon) in the year 1860. Sold out to Wynn-Johnson in 1909. He was predeceased by his wife, Ida Isabel in 1929.

He leaves three daughters: Lila W., Emma Ida, Nancy C.; one son, John O., and two grand-sons, Robert J. and Allen G., all of Vancouver, and a grand-daughter, Betty L., and two great-grand-children, Susan Edith and Douglas Francis of Burquitlam.

He passed away at the General Hospital on November 22, 1954. He was buried at Mountain View Cemetery on November 25, 1944.

THE SIOUX in past centuries were the most numerous linguistic family of Indians north of Mexico.

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